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Frank L. Carruthers and Bishop Littell
Page 11

On Praying for Things
W. G. Peck
Page 14

Social Security for Religious Workers
News
Page 7

Sufficient Unto the Day
Editorial
Page 16

BISHOP WING OF SOUTH FLORIDA

Bishop Wing will observe the 25th anniversary of his consecration on the Feast of St. Michael and All Angels [*see page 7*].

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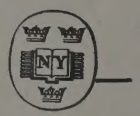

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LETTERS

Quality vs. Quantity

TO THE EDITOR: Since you have given space to the Rev. Frederick B. Muller's deduction, made on the basis of annual statistics, that my parish is decreasing in size because, instead of a "Sunday school," we have a Saturday Church school and catechism classes, with children attending Mass with their parents on Sundays, I request space in your columns to help him (and any others who may be in a like fog in forming conclusions based on statistics) to get his mind cleared.

It appears obvious that a number of our priests — and, perhaps several bishops — have been infected by the American goal of large numbers; and so, in some instances, we are forced to suspect padded totals in annual reports, sometimes explained by their authors by various kinds of rationalizing. Some of us believe that statistics should tell the truth, including parish communicant totals. It has been my policy that, after taking charge of a parish, if I eventually find the figure reporting total communicants to be a fiction, I correct it, even though to do so will show a shrinkage.

It is not uncommon to hear a priest express himself as desirous of doing the same thing, but fearful of doing it, lest the correction on the records look bad for him. Several years ago, I heard a priest state that the communicant total reported for his parish, just prior to his incumbency turned out to be several hundred too high, but that he hesitated to correct the figure even though he could not even find names or people for some of that several hundreds of excess.

Is it not time that we in the American Church begin curing ourselves of the disease of desire-for-quantity, by turning our attention toward quality? Along this line, I should enjoy seeing the communicants — *and children* — of my parish take competitive examinations with those of Fr. Muller's parish on the ways and teachings of the Church.

Furthermore, may I suggest that a more intelligent and Christian way to judge the health and growth of a parish, than to turn to a book of cold statistics, is to discover how many Christians within that parish (for, after all, we are dealing with people, not figures) are following a Christian rule of life and self-discipline, attending Mass regularly, praying regularly, saying their confessions regularly, receiving the Holy Communion regularly, coöperating with the priest in training the children of the parish to be loyal, well-informed members of Christ's Church, paying regularly and adequately to the support of the Church, helping to increase income for missions, seeking out converts in their own vicinity, adhering to the Church's marriage laws and bringing their children up to do the same, etc. — in other words, with God's help, living and practicing the Catholic way of life.

(Rev.) HAROLD G. HOLT.

Tiskilwa, Ill.

BOOKS

The Rev. CARROLL E. SIMCOX, PH.D., *Editor*

The English Reformation

MOST zealous Anglicans will always have an interest in the English Reformation at least bordering on the obsessive. This being so, we can only hope that the books on that subject that come our way will be sound and objective. T. M. Parker's *The English Reformation to 1588* (Oxford Press, 1950, $2) is the latest general work in the field. Mr. Parker has no new data to present or new theories to expound. No serious student of the period will find anything here that he didn't know before. But any reader will find a clear summary picture of the age and its politico-religious revolution. The author is evidently clear of partisan bias of any sort. He treats the English Reformation as a phenomenon essentially political and only consequently doctrinal, and few authorities will gainsay him in this. The termini of this survey are the beginning of Henry's reign and the ending of Mary's.

PAUL RAMSAY'S *Basic Christian Ethics* (Scribners, 1950, $3.75) is unquestionably a weighty contribution to the weighty subject of Christian morality. Dr. Ramsay's chief creditors are Paul, Augustine, Kierkegaard and Niebuhr. He draws heavily upon them, and yet he thinks independently. Give him credit for a disciplined originality of thought. Theologically he appears to be an American liberal Christian of the more reflective sort, with a leaning toward neo-orthodoxy.

In this work he undertakes to lay the *basic* groundwork for a Christian ethic that will be at once Christian and practically applicable. He is concerned with principles rather than precepts and casuistry. The key principle in Christian ethics as he sees it is "obedient love." Obedience he defines in terms of the Biblical idea of covenant, love he defines in terms of the divine prototype manifested in the Incarnation. He is dead set against any and all efforts to ground a Christian love-ethic in an idealized human nature.

So far so good. But it is a pity (or so it seems to me) that Dr. Ramsay has chosen to depart from the traditional *schema* of Christian Ethics, in which man's *summum bonum* is made the frame and focus of the reasoning. After all, if it is true, as all true Christians believe it is, that "the chief end of man is to glorify God and to enjoy Him forever" then all true Christian Ethics must be a conscious pursuit of this end; and Christian morality, insofar as it is Christian, is thus a contemplative-active Christ-mysticism. This premise may be implicit in Ramsay's thinking, but if he had made it explicit and paramount in his writing he would have avoided a great deal of unnecessary confusion and sheer ponderosity in his book: and of this, I am sorry to say, there is indeed a great deal.

The Psalter

NO Old Testament scholar of today surpasses John Paterson of Drew Theological Seminary in the art of "making the Old Testament live" for us. His *The Goodly Fellowship of the Prophets* was as fine a book on Hebrew prophecy as we have had in many years. Now in *The Praises of Israel* (Scribners, 1950, $2.75) he takes the Psalter and lays it open to us with the same high skill and clarity. Our reviewer, Delbert R. Chatreau, makes this report:

Few of the many books written about the Psalms can compare with John Paterson's *The Praises of Israel:* it combines in a uniquely satisfying manner all those qualities which make a great religious book—richness of unostentatious scholarship, deep spiritual sensitivity, fulness of evangelical devotion, and fidelity to the Catholic Faith.

Dr. Paterson takes as his point of departure in these "studies literary and religious" the idea that the growth of the Hebrew Psalter was in direct relation to the development of Israel as a worshipping community. "The songs," he says, "originate in the religious cult and are associated with the worship of the community." It is within this frame of reference, and by a study of their literary form and structure, that the Psalms are classified, rather than by immediate reference to their content. The value of this method is amply vindicated throughout the book as the various types of song are associated with specific occasions of worship in the sanctuary.

In the foreword the author states his purpose to be: "to show the enduring vitality of the Praises of Israel." He has done his work well—both in the introductory chapters, and in Part II which contains expositions of selected Psalms, the interpretation of which is nothing short of magnificent — but nowhere so admirably as in Part III, in which he deals with the religious teaching of the Psalter. Here the great doctrines of God, Man, Nature, Sin, Grace, and the Life Hereafter are traced through the Psalter with unerring insight and always with a clear understanding of the incompleteness of the Hebrew conception which requires the New Testament for its completion.

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By WILLIAM E. PURCELL

Illustrated by Arthur Wragg

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By J. H. OLDHAM

(Published for the Study Department World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry, and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

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MUSIC

THE REV. JOHN W. NORRIS, EDITOR

Plainsong Recordings in English

ONE of the great needs in church music has been recordings of plainsong (with English texts) for use in instructing choirs. For several years the Joint Commission on Church music has been working toward such a goal. Now the Schola Cantorum of Nashotah House, under the expert direction of Wesley Day, has provided us with a full rendition of the *Missa de Angelis* in English. This is a private recording issued by the Bishop Kemper Missionary Society and selling for $2.50 per record.

Private recordings generally tend to lack a certain depth that is found on the commercial recordings of established companies, and this would seem to be true of this record. The question of tempo is one on which there is some difference of opinion. For the most part the tempos in this reproduction seem excellent, with the single exception of that of the Credo, which appears to us a trifle fast, at times tending to fall into a metrical quality. Few records seem to give the little refinements that make plainsong most attractive, such as the slight diminuendos on upper notes of neums which do not bear the accented syllable. This is true of the present recording as well as of a Latin recording studied.

Despite these slight criticisms this record should prove of real value to anyone introducing plainsong to a choir, or teaching it the *De Angelis*. It is good to have it with the English text.

THE H. W. Gray Company, Inc., New York, is offering a prize of $100 to the composer of the best anthem submitted by any musician residing in the United States or Canada. The text may be selected by the composer, but must be in English and may be general or seasonal. The anthem chosen will be published by Gray on a royalty basis. Manuscripts signed with a nom de plume, and accompanied by a sealed envelope with the nom de plume on the outside and the composer's name enclosed, must be sent to the American Guild of Organists, 630 Fifth Avenue, New York 20, not later than January 1, 1951.

Incidentally, numerous reports have been received that Gray is no longer the agent for Novello & Co. This is not quite the situation. We are correctly informed that in 1938 Novello decided to discontinue the sole agency which Gray had previously held, and to sell on the open market. Gray continues to handle Novello, as it has for so many years.

THE Rev. Alfred Smith of Philadelphia has published a new setting of the Mass *Missa De Sancto Clemente* in G Minor. The Mass is a unison one, designed for small choirs. Unison compositions such as this benefit by careful study and the assigning of portions to the men and women's voices. Copies may be obtained from Fr. Smith directly. His address is 502 West Avenue, Jenkintown, Pa. Cost 25 cents per copy.

Joseph Clokey has written a chant for the *Te Deum* and *Gloria in Excelsis* which he has designed for congregational use. Mr. Clokey has not yet put these on the market, but has a few copies for distribution for experimental purposes.

During a recent conference of choirmasters in Western Massachusetts these chants were employed with good effect and were well received.

The music listed below has become well known to leaders of choirs in large churches, but it was found that many of those in the conference at Bucksteep Manor had not seen these compositions before. They are listed here (by title, composer, and publisher), because they are suitable for small choirs:

"Go forth with God" (M. Shaw), "Fight the good fight" (Rhodes), "Before the ending of the day" (William), *Benedictus es, Domine* in C (Titcomb) — Carl Fischer; "Thou knowest, Lord, the secrets of our hearts" (Purcell) — B. F. Wood Co.; "Let all mortal flesh keep silence" (Holst) — Galaxy; "Let us now praise famous men" (Vaughn Williams) — Curwen; "Long hast thou stood, O Church" (Lindemann) — E. C. Schirmer; "O Lord, increase my faith" (Gibbon), "While shepherds watched" (Thiman), *Benedictus es, Domine* in A flat (Clokey) — Novello.

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Things to Come

1950 SEPTEMBER 1950

SUN	MON	TUE	WED	THUR	FRI	SAT
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3	4	5	6	7	8	9
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17	18	19	20	21	22	23
24	25	26	27	28	29	30

1950 OCTOBER 1950

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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

September

17. **15th Sunday after Trinity.**
19. Executive Committee, Federal Committee, at New York city.
20. **Ember Day.**
Executive Committee of World Council's Conference of U.S.A. Member Churches, New York city.
21. **St. Matthew.**
22. **Ember Day.**
23. **Ember Day.**
24. **16th Sunday after Trinity.**
28. **Joint Commission on Approaches to Unity.** Seabury House.
29. **St. Michael and All Angels.**
Consecration of the Very Rev. Henry H. Shires as Suffragan of California, at San Francisco.
29. Consecration of the Rev. Gerald F. Burrill as Suffragan of Dallas.

October

1. **17th Sunday after Trinity.**
World Communion Sunday.
3. Church Periodical Club, Executive Board, at Seabury House (also 4th).
5. Woman's Auxiliary Executive Board, Seabury House (to 9th).
8. **18th Sunday after Trinity.**
Ecumenical Register Week, United Council of Churchwomen (to 15th).
10. National Council meeting, at Seabury House (to 12th).
15. **19th Sunday after Trinity.**
Youth Sunday.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

OKINAWA will be one of the subjects brought before the **House of Bishops** next January. General Convention, as previously reported, put Okinawa in the missionary budget, and two missionaries appointed by the National Council are undergoing training. However, the island has not yet been placed under the jurisdiction of an American Bishop.

BEFORE THE WAR, Okinawa was a part of the Japanese Empire, and the Japanese branch of the Anglican communion exercised ecclesiastical jurisdiction over it. Now the Presiding Bishop of the Japanese Church has asked that jurisdiction be taken over by the American Church. In a memorandum on Okinawa, **Bishop Bentley**, vice-president of the National Council and director of the Overseas Department, proposes that the strategic island be placed under the jurisdiction of one of the missionary bishops in the Pacific area.

THE PLOT, however, is much thicker than the foregoing indicates. The Protestant community on Okinawa (numbering about 5,000 before the war), formed a union Church in 1945 and asked American Church leaders to send missionaries and money to assist in developing "the Church of Christ on Okinawa." The story has been told in the **Christian Century** of June 7th and August 16th from the point of view of those sympathetic with the project.

WHAT HAPPENED next was that the **Foreign Missions Conference** of North America formed an Okinawa committee which strongly approved the interdenominational policy but found it next to impossible to get the missions boards of its constituent Churches to respond to the appeal. One missionary has been sent — a Methodist — under interdenominational sponsorship. Meanwhile, the Disciples, the Adventists, the Roman Catholics, and an unaffiliated missionary have opened vigorous work along strictly independent lines, and the Episcopal Church has advanced far in its preparations to do the same. The **Christian Century** comments: "Perhaps not in the history of modern missions has the inability of coöperative Christianity to act in time and with vigor been more starkly revealed," and winds up its editorial with a fling at "religious imperialism."

BISHOP BENTLEY's memorandum takes cognizance of the situation and follows a firm, but friendly Churchly line. He says: "The missionaries . . . will be missionaries of the Protestant Episcopal Church and will have exactly the same status as that enjoyed by our missionary personnel in other fields overseas. Converts . . . will be counted as members and communicants of this Church. The congregations . . . will be regarded as missionary congregations of the missionary district of which Okinawa will be a part." The text of the memorandum will be published next week.

IT WAS November, 1945, when the union Church on Okinawa first asked for union missionaries. In almost five years, only one has been found. Since the main objective is the Christianizing of Okinawa, perhaps it is time to try it along the lines which have proved effective in the past. If cooperating evangelism is all co. and no operation, there is an obvious conclusion to be drawn.

THE BISHOP of Gibraltar is coming to the United States next year, as we recently reported. But his visit is not "authorized by the Archbishop of Canterbury" as we said at the time. The Archbishop explains that he does not "authorize" the travels of bishops.

ANOTHER visitor of keen interest to **The Living Church Family** is the Rev. **C. B. Mortlock**, our English correspondent. His itinerary covers the months of October and November and the cities of Washington, Philadelphia, New York, Boston, Chicago, Richmond, Va., Providence, R. I., and Buffalo, N. Y.

A TRAVELER outbound instead of inbound is Lt. Col. **Paul Rusch**, executive vice-president of the Japanese Brotherhood of St. Andrew and **Living Church** associate editor, who left Chicago by airliner for Tokyo September 8th to spend two months in Japan. He will take part in a number of Brotherhood activities and in a series of events planned for Bishop Conkling of Chicago, who will leave for Japan September 18th [L. C., September 10th].

AS WE SAID last week, we sent copies of **The Living Church** to the Manlius conference of the Episcopal Churchman's Association of Central New York. Apparently the conferees immediately sat down and read our editorial on a Bishop for the Armed Forces, for a telegram just received reports that they unanimously adopted a resolution requesting the speedy election of the military suffragan provided for in the Church's constitution. The laymen also urged the appointment of a national commission to give guidance and leadership to the Church — especially to laypeople — on the increasing threats to world peace. Not only prayers but also study and action are needed, the conference asserted.

THE CENTRAL NEW YORK laymen are to be congratulated — not especially for agreeing with us, although we feel that this shows their good judgment — but for giving attention to the right problems. It is really a matter of urgent importance for all Churchpeople — clergy and laity — to raise their eyes beyond the narrow perspective of parish life and participate by thought, prayer, and action in the epochal struggle between the Church and the world of our times. The parish is the home front of the Christian army; and when it becomes self-centered it is a travesty of its real self. We think **The Living Church** can help develop the all-important perspective without which the parish cannot even survive in this time of God's judgment upon those who are neither cold or hot.

Peter Day.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR

Teaching Adults

THERE is a mounting demand today that the Church should start a program of adult education. There are many good reasons for this. Elder folks know little of the Church life of today. That is why the clergy are always ahead of their laity, with the resulting tensions. Because of our weak parish teaching to children in the past, many of our adults now know little of the meaning of their faith. (This is because we have had virtually no high school department.) Again, many adults — often over half of every confirmation class — are new at Church life, and know it only superficially. Finally, if only to give us more and better Sunday School teachers, we must have much more adult education in the Church.

We have had bursts of adult programs in the past. The weakness has been that we have merely offered classes for adults, hoping that many would respond to the invitation and attend. But the people we long most to reach, and who need help most, are not apt to attend such classes. We have hoped for numbers, or, failing that, have contented ourselves with the attitude that at least we always had some sort of "Bible Class" and were doing our duty as a parish. Today, hundreds of parishes have simply stopped trying to have an adult class on Sundays.

What Interests Them?

If the Church — that is, the parish leaders — will frankly face the problem, a new approach may be found. Let's ask, "What do our adults need? What do they want to know, to experience?" Certainly they don't want the old style Bible class. They have problems, they have vague ideas that religion has more for them than they have yet grasped. They want to talk it over, and share ideas, and find out what the Church teaches, or what the Christian religion has found true about this or that.

People today are expressive, talkative, and informed (often sketchily, no doubt) on many subjects. This urge has been capitalized in our latest courses for adults in which the discussion method, carefully followed, and ingeniously developed, has produced hundreds of exciting adult circles throughout the Church in the past two winters. If you wish a commendation, ask any one from a parish which has used the course on Marriage, the Prayer Book, Stewardship, or the Bible. But they must have used the courses as intended, as an experience in "group dynamics" — the new word for democratic group thinking — and not merely as the grist for another series of lectures delivered by the rector.

Several points are new about these courses offered in such attractive form by our Church's headquarters: (1) they are generally held at some hour other than Sunday morning, and often at a home — thus breaking with the old ways of the Sunday School tradition; (2) they are short-term, for an agreed period, not "for ever and ever, all year"; (3) besides using democratic methods of procedure, as stated above, they are usually conducted by a layman.

How Shall We Do It?

This last point of "Who" is closely related to the "How?" We have assumed the old school situation: that a person fully informed on the subject shall be expected to "get this across" to the pupils. The new approach is that there are vital areas of experience to be shared, vast accumulations of half-expressed, groping thoughts to be formulated and given outlet. For this, no expert is to tell them, but one of their own number, sufficiently skilled in the arts of human leadership, is to act as moderator of their hour together. People want to talk, and by talk they will come to profitable conclusions and decisions. There is little danger that they will get off the beam, since the group is convened by the Church.

Find out how to interest adults and you will have the secret of holding your class of youth, fifth graders, or even kindergarten. The secret? *Work for response,* and then let them be themselves. You can't jam facts into anybody. But when you get people into motion, on their own power, they can rise to unbelievable heights of eager learning. Indeed, that is the real meaning of *disciple,* a willing learner. Until they are willing, responding, coming back for more, they will learn nothing. Once started, they are on the full tide of the Christian way of growth.

VOL. CXXI

The Living Church

NO. 12

FIFTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Shires Consecration Set

The Presiding Bishop has taken order for the consecration of the Very Rev. Henry H. Shires, Suffragan Bishop-elect of the diocese of California.

The consecration is to be in Grace Cathedral, San Francisco, on September 29th, the feast of St. Michael and All Angels, at 10:30 AM.

The Presiding Bishop will be consecrator, with Bishops Block of California and Gooden, retired Suffragan of Los Angeles, as co-consecrators.

The bishop-elect will be presented by Bishops Walters of San Joaquin and Rhea of Idaho. The preacher will be Bishop Parsons, retired, of California. Bishop Bloy of Los Angeles will be litanist. The attending presbyters will be the Rev. Henry M. Shires of Alameda, son of the Bishop-elect, and the Rev. Mark Rifenbark of San Jose.

25 Years

Bishop Wing, who is to retire as Bishop of South Florida on December 31st, will celebrate the 25th anniversary of his episcopate on September 29th (the feast of St. Michael and All Angels).

Special commemoration of the occasion will be made on the day itself in St. Luke's Cathedral, Orlando, as well as in all parishes and missions of the diocese.

MINISTRY

EEF Defends Bishops Dun and Hall

The protests against the participation of non-episcopally ordained ministers in services of the Episcopal Church have been denounced by the Episcopal Evangelical Fellowship. In a statement signed by 63 Churchmen, the EEF said that the protests "are attempts on the part of a minority group within the Protestant Episcopal Church to change the traditions of our Communion and to transform us into a 'closed communion' sect."

The charges against Bishop Dun who, on Ash Wednesday, invited ministers of the Washington, D. C., Council of Churches to receive Holy Communion in Washington Cathedral and two ministers of other Communions to read the Epistle and Gospel, and against Bishop Hall who invited ministers of other Communions to join in the laying-on-of-hands at an ordination to the priesthood, are, says the EEF, contrary to the known traditions of the Episcopal Church.

Signers of the statement included nine bishops: Barton of Eastern Oregon; Gibson, Suffragan of Virginia; Hobson of Southern Ohio; Nash of Massachusetts; Parsons, retired, of California; Scarlett of Missouri; Stark of Rochester; Tucker of Ohio; and Walker of Atlanta.

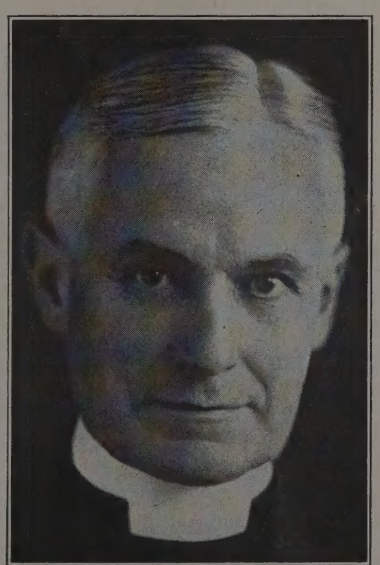
Roman Priest Received

Bishop Conkling of Chicago has announced that the Rev. Edward Malindzak, formerly a priest of the Roman Catholic diocese of Pittsburgh, has been received into the Episcopal Church and is studying in preparation for his reception as a priest of the Episcopal Church. His studies are being directed by the Rev. Dr. Royden Keith Yerkes, head of the education department of the diocese of Chicago.

Fr. Malindzak is now living at St. Francis house, Chicago, which is under the charge of the Society of St. John the Evangelist. He will spend the month of October at the monastery of the Order of the Holy Cross in West Park, N. Y.

He was born 34 years ago in Fredericktown, Pa. He was graduated from St. Vincent's college, Latrobe, Pa., and later from the seminary there, after which he was ordained in 1942. Since then he has served Roman Catholic churches in Duquesne, Fredericktown, Donora, Pittsburgh, and United, Pa. He was the editor for several years of *Fordek,* organ of the Catholic Slovak Union, and was chaplain of the Mt. Pleasant, Pa., council of the Knights of Columbus.

He was noted as a preacher in the Pittsburgh area and is credited with having made 300 converts to the Roman Catholic faith.



THE VERY REV. HENRY H. SHIRES: *Consecration on the feast of St. Michael and All Angels.*

LAYMEN

Social Security for Religious Workers

As many as 100,000 lay workers employed by religious organizations and institutions will be eligible for Federal Social Security coverage beginning January 1st under the bill recently signed by President Truman.

A detailed explanation of what this bill will mean to religious groups and a description of the steps they should follow to bring its benefits to their employees has been given by the Federal Security Administration.

Under the original Social Security program enacted in 1936 all employees of non-profit organizations and institutions were excluded from coverage. Non-profit institutions were defined as those enjoying tax exemption under Section 101 of the U.S. Internal Revenue Code. This included churches, colleges, hospitals, and all charitable organizations.

This exclusion has now been repealed, except that ordained ministers and members of religious orders will continue to be excluded.

All other employees of religious institutions are eligible for coverage, provided two steps are taken. First, the church body employing lay workers must indicate to the Federal Security Administration its willingness to pay taxes and make wage reports on those of its employees desiring coverage. Second, all eligible employees must be polled and two-thirds must express a desire to participate.

If a two-thirds majority approves, participation will be granted, but those em-

ployees who vote against participation can remain out, if they so desire.

Unless two-thirds of the employees do approve, none can participate in the social security program.

Once employees of a given religious institution or organization have voted to come into the social security program, all new employees taken on will automatically be covered. Thus, there will be a tendency in the end for all employees of a given organization to be covered, even if, at first, some stay out.

The first step in securing coverage must necessarily be an offer of it by the employing body. There is no way under the law whereby employees of an eleemosynary institution can bring pressure to bear in this matter, since Congress did not feel it necessary.

Church bodies or church-related institutions desiring to offer coverage to their employees can take this first step immediately, although coverage would not begin until January 1st. The requisite application blanks are now being prepared by the government printing office. Inquiry should be made at the nearest social security district office. Its address can be obtained from the local postmaster.

It is not contemplated in Washington that any elaborate election machinery will need to be set up to go about polling the lay workers to see whether two-thirds approve. They will merely sign an application blank which will be provided, and will give their social security number, if they have one. If they have not been under social security in a previous position, an account will be opened for them in the same manner as for any new worker in industry.

Part-Time Workers

The worker by refusing to sign will register his or her dissent. Signatures of two-thirds of those eligible will be required. The point has not been determined, but it is believed that only full-time workers will be considered eligible, although if participation is approved, part-time workers will be included in the social security coverage. Border-line cases will have to be presented to FSA officials for decision on individual merits.

A parish church can apply for social security even if it has only one eligible employee, as, for example, the sexton. If it has two full-time employees, a sexton and an organist, for example, both would have to vote for social security coverage, or neither could obtain it. If the local church has three employees, two of the three would have to vote for it — and so on.

"In general," a spokesman for the Federal Security Administration explained, "whoever makes out the pay checks will have to pay the social security taxes and they will be the appropriate body to consider as the 'employer.' However, where they are merely part of a larger ecclesiastical organization, we will accept whatever application is made."

Explaining further what is meant by "all eligible employees," the FSA points out that in a hospital where nurses might be covered by a retirement system, but where cooks, orderlies, and custodial help are not, two-thirds of all employees would have to vote for coverage in order for any to be eligible.

The same situation pertains to schools and colleges where the faculty may be covered by a pension system, but custodial employees are not.

Attempts were made in Congress to permit a religious-affiliated institution to apply for social security coverage for one group of its employees, but not another. However, this was rejected in the final version of the bill and it must be all or none.

Pensions Not Affected

Private pension plans which churches and other religious bodies now have in effect for their lay workers are not affected in the least by the new act. Application for coverage under Federal social security can be made in addition to the present pension plan, and no change need be made in it. The Federal program could be considered purely supplementary. The pension system could also be modified to make allowance for benefits the workers would gain under the Federal system, should the church body so desire.

The religious body whose workers are offered and accept coverage will have to pay one and one-half per cent of its payroll as social security tax and will have to collect a like amount in payroll deductions from its workers. Monthly or quarterly reports and remittances will have to be made.

Lay workers who come under the social security program next January will be eligible for exactly the same scale of benefits as are now provided for other workers covered by the act.

To a lay worker, single, who retires after 30 years of coverage and whose average pay was $2,400 a year, a pension of $65 a month would be granted under the new act. A married lay worker with an average income of $3,600 and 30 years' coverage would receive (after he and his wife had passed 65) a monthly benefit of $125.

A spokesman for the FSA pointed out that, since a payroll contribution of only 1½ per cent on the part of employer and employee is required, "all religious bodies can now assure their lay workers at least a minimum pension."

"This can be one of the great advances under the new law," he said, "for the low salaries paid many of these workers do not permit them to save up an adequate sum for their old age." [RNS]

Church Social Security

Both General Convention and the National Council have repeatedly gone on record as favoring the inclusion of Church lay workers in the Social Security program. The new changes in the social security act make this step possible on a voluntary basis. These are some of the highlights of the new law:

All full-time lay employees are eligible for coverage, and some part-time employees also.

The clergy are not eligible.

Any employing unit — parish, diocese, or institution — may offer coverage to its lay employees, even if it has only one.

Initiative must come from the employing unit, not the employees.

Approval of two-thirds of the employees is required for adoption of the program. Others may remain outside, but any new employee will be automatically covered.

Payments, benefits, reports, etc., will be the same as those in private employment, and changing from one to another type of covered employment will not affect the employee's social security status.

Applications for coverage and requests for information should be addressed to the nearest social security district office.

NATIONAL AFFAIRS

Crusade for Freedom

Robert D. Jordan, director of the Department of Promotion of National Council, has accepted leadership of the Church's participation in the Crusade for Freedom. The Crusade is sponsored by the National Committee for a Free Europe. Gen. Lucius D. Clay is its national chairman.

Mr. Jordan has received permission from the Presiding Bishop to undertake this volunteer service, and he has emphasized that the work will not interfere with the program of the Department of Promotion.

The Presiding Bishop is a member of the National Committee for a Free Europe, and Joseph C. Grew, Episcopal layman and former ambassador to Japan, is chairman of the board. Some of the other Churchpeople actively interested in the movement are Charles P. Taft, Cordell Hull, Mrs. Eleanor Roosevelt, and Mrs. Harper Sibley.

The immediate objective of the campaign, which will open September 4th, and close October 8th, is to secure mil-

lions of American signatures to the Declaration of Freedom. Scrolls for signatures will be available in vestibules of most churches, so that people may sign as members of the Church.

The National Committee for a Free Europe holds the opinion that the full cooperation of Churchpeople will strengthen the movement and aid greatly in making the desired impress upon the people for whom it is intended. Its purpose is "to lift the Iron Curtain everywhere." Signers of the Declaration will assert that they believe in the dignity of the individual, and the right of all men to freedom, derived equally from God, and will pledge to resist aggression and tyranny wherever they may appear on earth. Gen. Clay said the Crusade is organized to counteract Soviet propaganda which claims that the United States is a nation of imperialistic warmongers out to conquer the world.

The National Committee for a Free Europe also sponsors a six-hour-a-day radio program from West Germany, "Radio Free Europe," which reaches Czechoslovakia, Rumania, Poland, Hungary, and Bulgaria.

In a letter to Gen. Clay, President Truman said:

"Your telegram advising me that the National Committee for a Free Europe is launching a nationwide crusade for freedom meets with my heartiest approval. I hope that all Americans will join with you in dedicating themselves to this critical struggle for men's minds. I am deeply gratified by your prompt response to my appeal emphasizing the important role of private groups and organizations in this great endeavor."

ARMED FORCES

Call for Clergymen

Army Chief of Chaplains, Major General Roy H. Parker, has called for additional clergymen to serve with the Armed Forces.

There are four ways in which clergymen can volunteer for duty:

1. Reserve chaplains may volunteer for active duty.
2. Chaplains assigned to civilian components (National Guard or reserve units) will be called up when their units are mobilized.
3. Chaplains in the inactive reserve will be called up to meet the needs of the service.
4. Clergymen with no previous military experience may apply for commissions as reserve chaplains if they have not yet attained their 33d birthday, and may subsequently apply for active duty.

The call for reserve chaplains for active duty is limited to the grades of first lieutenant and captain. Duty may be requested by chaplains in these grades for the period of one, two, or three years.

Chaplains in the grade of first lieutenant must be able to complete the tour of duty requested before their 41st birthday. Those in the grade of captain must be able to complete it by their 45th birthday.

Reserve chaplains may apply for duty through the chief of the military district in which they live. National Guard chaplains may apply to their state adjutant general.

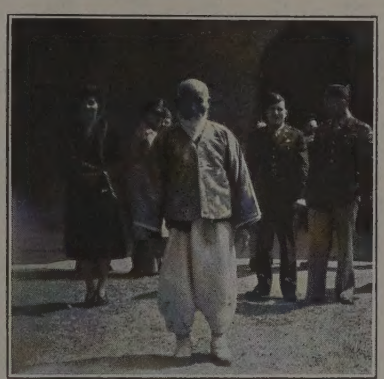
VISITORS

Bishop Hollis' Itinerary

The Most Rev. Michael Hollis, Bishop in Madras and moderator of the Church of South India, will fill speaking engagements in the United States until the middle of October, [L. C., September 10th] when he will leave for a week in Canada.

He will speak at the following places and before the following groups in the United States:

The clergy conference at Groton, Mass., on September 14th; the fall convocation of Drew Theological Seminary (Methodist), New Brunswick, N. J., September 18th-19th; the diocese of Southern Ohio, as the guest of Bishop Hobson, September 22d-26th; St. Louis, with Bishop Scarlett, September 30th-October 2d; the diocese of Ohio, as Bishop Tucker's guest, October 5th-8th; McCormack Theological Seminary (Presbyterian), Chicago, October 11th-12th; Boston, October 14th-17th, where he will preach in St. Paul's Cathedral, address a meeting of the council of churches in Trinity Church, visit the Episcopal Theological School, Cambridge, and speak at the Theological School of Boston University.



BELL RINGER, KOREAN CATHEDRAL: *One of the first group of Korean converts of over 50 years ago, this Korean was still ringing the Angelus of the Cathedral of St. Mary and St. Nicholas, Seoul, as of June 25th (L. C., August 13th). From a picture supplied by Chaplain (Capt.) Eric Eastman, Fort Ord, Calif., who was in Korea in 1947.*

FOREIGN

PANAMA

Rush Flight Saves Archdeacon's Life

The Ven. Edward J. Cooper was rushed by Air Force transport last week from his home in Antigua, Guatemala, to Gorgas Hospital in the Canal Zone for an emergency operation. Although his condition was still considered serious the day after the surgery, there seemed to be a strong probability that he would recover. Fr. Cooper is 87 years old.

The flight was arranged by Dr. and Mrs. Verne Prier of Colon with the cooperation of Governor Newcomer, the Caribbean Air Command, and the American ambassador to Panama. It is believed that the promptness with which Fr. Cooper was brought to the hospital saved his life. Mrs. Prier hurried to Antigua as soon as she and Dr. Prier heard of Fr. Cooper's illness and returned to Panama with him.

Fr. Cooper was the first priest of the Episcopal Church to come to the Canal Zone region. It was he who in 1907 took over Christ Church by-the-sea from the spiritual jurisdiction of the Bishop of Jamaica when the American government took control of the Canal Zone.

IRELAND

Intercommunion with Old Catholics

Intercommunion now exists between the Church of Ireland and the Old Catholic Churches.

The new relation between the Churches became effective when the Archbishop of Armagh informed the Archbishop of Utrecht that the General Synod of the Church of Ireland during its annual meeting last May, at the instance of the Church Unity Committee, ratified the terms of intercommunion.

The terms of intercommunion were arranged by representatives of the Old Catholic Churches and the Churches of the Anglican Communion at the conference held in Bonn in 1931. The terms were approved by the Convocations of Canterbury and York in 1932 and ratified by the Episcopal Church in 1940.

KOREA

Native Forces Receive Scriptures

The American Bible Society has published a special edition of 50,000 copies of Korean Scriptures for distribution to the Korean army, navy and air force. The edition was printed at the request of the Korean Bible Society.

A DECADE OF RECEPTIONS FROM ROME REPORTED BY DIOCESES

	Communicants	*Roman Catholics Admitted to Communion*									
	1949	*1940*	*1941*	*1942*	*1943*	*1944*	*1945*	*1946*	*1947*	*1948*	*1949*	*Totals*
Alabama	13,209											51†
Alaska	2,151	3*	3*	3*	3*	3*	3	3	7	4	8	40
Albany	29,588	14	7	15	14	11	28	39	45	96	90	359
Arizona	5,684	30	18	20	18	22	25	20	15	24	25	217
Arkansas	5,919	3*	3*	3*	3*	3	2	4	3	7	9	40
Atlanta	11,115	5	9	5	11	5	14	22	25	13	30	139
Bethlehem	19,482	40	40	40	40	40	40	40	40	40	40	400
California	24,945	28	30	41	43	51	59	70	84	129	112	647
Central New York	34,591	13	24	12	8	16	33	33	40	77	81	337
Chicago	41,993	50	52	62	34	52	46	71	89	69	65	590
Colorado	16,349	8	10	7	8	9	9	17	13	23	18	122
Connecticut	71,275	73	45	69	63	49	64	90	138	149	163	903
Dallas	12,056											120†
Delaware	9,014											102†
East Carolina	9,161											38†
Eastern Oregon	2,346	5*	6*	5*	5*	5*	5*	3	9	4	13	60
Easton	5,304	3	1	5	4	2	0	3	3	5	5	31
Eau Claire	3,340	9	5	5	0	1	1	2	12	9	19	63
Erie	9,342	19	12	16	8	11	12	20	28	27	33	186
Florida	10,349	11	10	9	9	6	14	10	25	35	31	160
Fond du Lac	7,349	14*	14*	14*	14*	14*	14*	29	27	13	20	173
Georgia	7,457											40†
Harrisburg	14,721	12	21	10	18	15	18	15	36	36	28	209
Honolulu	6,026	5	10	7	3	44	27	23	20	31	25	195
Idaho	3,744	2	0	3	1	6	2	8	8	15	6	51
Indianapolis	6,484	5	1	1	1	1	12	1	9	9	8	48
Iowa	10,619	11*	12*	12*	12*	25	12*	28	17	9	12	150
Kansas	11,562	20	18	9	21	12	29	19	22	41	31	222
Kentucky	8,340	11	14	8	14	9	9	11	13	12	16	117
Lexington	4,744											30†
Long Island	65,864	135	143	99	47	34	38	64	94	82	143	879
Los Angeles	49,333	9	8	5	8	6	15	6	12	13	28	110
Louisiana	15,947	27	26	37	28	18	23	34	27	38	77	335
Maine	9,552	12	6	6	14	8	13	22	29	13	21	144
Maryland	36,375	50*	50*	50*	50*	50*	50*	50*	50*	50*	50*	500
Massachusetts	80,406	143	131	126	113	136	135	180	201	225	248	1638
Michigan	44,124	75	97	115	79	97	78	97	152	147	176	1113
Milwaukee	15,854	50*	50*	50*	50*	50*	50*	50*	50*	50*	50*	500
Minnesota	25,076	36	47	50	34	41	64	60	99	88	96	615
Mississippi	9,778	9*	10*	9*	11	20	6	3	8	8	11	95
Missouri	11,097	26	24	25	23	25	18	21	17	28	29	236
Montana	6,316	30	18	27	16	27	41	27	42	44	39	311
Nebraska	9,688	2	2	3	2	9	28	12	16	13	15	102
Nevada	1,972	1	1	1	4	4	9	11	8	5	5	49
New Hampshire	9,378	6	4	0	0	0	2	8	5	8	43	76
New Jersey	42,909	107	118	96	93	97	89	121	104	164	115	1104
New Mexico and S.W. Texas	6,105	40	40	40	40	40	40	40	40	40	40	400
New York	99,948	153	76	145	71	72	44	98	73	147	183	1062
Newark	56,510	109	83	109	96	97	86	134	144	159	157	1174
North Carolina	16,378	1	1	1	1	0	2	3	8	4	1	22
North Dakota	2,906	5	7	9	6	9	3	10	11	4	10	74
North Texas	3,075	3*	3*	3*	3*	4*	4*	2	5	6	2	35
Northern Indiana	6,129	24	13	20	13	10	9	19	25	21	29	183
Northern Michigan	3,572	6*	7*	1	12	8	3	18	8	10	14	87
Ohio	36,183	76*	76	66	41	68	62	113	117	113	151	883
Oklahoma	8,616	12	13	13	15	13	7	9	23	29	27	161
Olympia	14,610											250†
Oregon	12,645	21	22	13	19	25	22	45	34	44	48	293
Panama Canal Zone	5,670	5*	5*	5*	5*	5	8	11	6	4	12	66
Pennsylvania	68,224	78	56	95	46	37	53	62	95	76	75	673
Pittsburgh	20,650	0	9	11	14	8	21	22	47	53	58	243
Puerto Rico	4,196	40	112	35	76	51	75	76	26	46	76	613
Quincy	4,334	6	2	1	3	0	2	3	5	3	0	25
Rhode Island	30,848	15	17	21	24	28	35	48	48	82	89	407
Rochester	17,930	12	14	13	17	14	11	22	18	20	19	160
Sacramento	5,400	9	7	10	10	16	20	12	30	25	51	190
Salina	2,212											80†
San Joaquin	4,817	9	8	4	3	10	17	22	20	30	18	141
South Carolina	11,473	5	3	4	4	3	4	3	7	7	6	46
South Dakota	10,433	43	42	23	23	21	31	31	50	44	39	347
South Florida	24,852	11	29	28	19	28	33	41	46	47	75	357
Southern Ohio	20,876											400†
Southern Virginia	16,701											80†
S. W. Virginia	8,151	4	1	11	8	1	4	5	9	8	9	60
Spokane	8,010	13	7	12	12	8	18	15	10	11	14	120
Springfield	7,059	6	9	7	4	6	18	13	5	14	17	99
Tennessee	18,940	19	9	7	16	10	25	25	35	36	46	228
Texas	25,684	8	11	2	5	5	10	37	42	48	50	218
Upper South Carolina	7,384	1	2	0	3	1	2	3	1	7	7	27
Utah	2,877											50†
Vermont	7,087											98†
Virgin Islands	3,600	1*	2	1	1	1	1*	1*	1*	1*	1*	11
Virginia	28,216	50	50	50	50	50	50	50	50	50	50	500
Washington	32,321											596†
West Missouri	10,399	7	6	5	6	7	6	7	5	9	6	64
West Texas	11,128	11	10	10	8	15	19	38	42	51	51	255
West Virginia	12,088	0	2	5	1	1	0	1	4	22	6	42
Western Massachusetts	18,331	5*	5*	6	7	8	17*	17*	15	12	24	116
Western Michigan	10,259	7	3	2	4	4	8	10	13	24	25	100
Western New York	25,639	4	9	5	17	23	32	40	46	77	85	338
Western North Carolina	4,748											20†
Wyoming	7,834	18	18	35	15	34	32	33	29	21	25	260
TOTAL FOR U. S. AND ITS POSSESSIONS**		1949	1889	1908	1645	1775	1971	2486	2835	3258	3630	25,301
Cuba	6,944	26	20	40	16	7	9	3	3	7	2	133
Dominican Republic	1,933	3*	3*	3*	3*	3*	5	4	0	0	5	29
Haiti	12,465	40	43	78	31	44	98	80	102	89	174	779
COMBINED TOTALS		2018	1955	2029	1695	1829	2083	2573	2940	3354	3811	
											TOTAL FOR CUBA, HAITI, AND DOMINICAN REPUBLIC	941
											GRAND TOTAL**	26,242

* Estimated as explained in report.
† Computed as explained in report.

** Differences between the sum of the annual totals and the ten-year totals are due to the fact that the figures marked (†) are included in the latter but not the former.

Conversions from ROMAN CATHOLICISM

By the Rev. Frank L. Carruthers
Rector of St. George's Parish, Newburgh, New York

and the Rt. Rev. S. Harrington Littell
Retired Bishop of Honolulu

THIS is the first accurate report to be made to the American Episcopal Church on the number of Roman Catholic communicants received by its bishops over any period of time. It covers the last ten years, 1940 to 1950. All bishops of the American Church in continental United States and its possessions, as well as the bishops of Cuba, Haiti and the Dominican Republic, have received in the past six months letters, requesting as accurate reports as possible from their dioceses or missionary districts.* At the outset, we wish to express our sincere appreciation to the bishops of the Church for the almost 100% response to our questionnaire, and also for the many helpful letters which they have sent.

We have felt that the clergy and laity of our Church were sometimes disturbed by the commonly asserted claim that the Church of Rome is making great inroads upon not only our membership, but upon the membership of all non-Roman communions and denominations, and is seeking thereby to create an attitude of defeatism and submission among the non-Roman Christian world.

It was a recent statement by the Archbishop of York, (*Time,* January 9, 1950) as to the "continuous stream of those who are leaving Rome and looking elsewhere for their spiritual home," (granting also that there is of course "a dual traffic on the spiritual highway") that prompted us to present a factual report to the clergy and laity concerning the movement of Roman Catholics away from their Roman allegiance and into this national branch of the Anglican Communion.

We have promised the bishops of the Church, in requesting their official reports for this survey, that

> "our compilation will in no way express our personal opinions or in any way give suggestions, direct or indirect, regardless of the findings which may result."

It is in this spirit that we submit the present report.

There are certain factors, however, which should be borne continually in mind:

1. The first five years of the period of this survey were war years. In these five years the conditions of our national living were not normal, and this should have some bearing upon the figures for the last five years which show (as seen in the compilation chart) a very appreciable increase over the first five years.

2. It must be kept in mind that these figures represent only those adults brought into the Episcopal Church by formal reception by a bishop. They do not include children baptized Roman Catholics, but who have grown up in the Episcopal Church and in turn have been regularly confirmed. Bishop Bowen of Colorado and several other bishops submitted interesting statistics to illustrate this point. In the last 10 years in the diocese of Colorado, baptized Roman Catholics entering the Episcopal Church by both confirmation and reception (this would include children of Roman Catholics coming normally to confirmation age) totaled 336; those entering by adult reception alone, 122. If the same percentage held true in each diocese and missionary district of the Church (which it apparently does in several dioceses), the totals of this report could be more than doubled.

Confirmations of Adults

3. These figures do not include those "confirmed" Roman Catholics who were confirmed by our bishops in the regular manner, for the reason that either the bishop of the diocese or the confirmands themselves did not recognize Roman confirmation by "buffeting on the cheek" as a valid substitute for the laying on of hands in the apostolic manner.

We record here our appreciation to Bishops Kirchhoffer of Indianapolis, Stoney of New Mexico and Southwest Texas, Brinker of Nebraska, and Blankingship of Cuba, for enlightening information on this point. Bishop Kirchhoffer mentions some

> " . . . who requested that they be reconfirmed because they had only been smitten on the cheek, and not had hands laid upon them."

Bishop Stoney offers the following defense of his confirming ex-Romanists exactly as he confirms others:

"My reason for paying no regard to Roman confirmation is not entirely that Roman Catholics do not accept our confirmation. There is also the fact that I do not have much confidence in what they do. I saw in an El Paso paper that a Mexican

* The article (which is Part I of a study of Roman Catholic losses throughout the world) was intended to cover the area indicated by continental U. S. and its possessions and the Caribbean and Central American countries. Figures for Mexico, however, were unobtainable.

In the tabulation Cuba, Haiti, and the Dominican Republic are grouped together in a separate category at the end, to distinguish them from possessions of the U. S., and for clarity the U. S. and its possessions are totaled separately.

Since the Panama Canal Zone includes work within U. S. territory, as well as without, figures for this have been grouped under the U. S. and its possessions.

A statistical study by dioceses of the number of adults received into the Episcopal Church from the Roman Catholic during the past ten years.

bishop had confirmed about 5,000 at one time. If he managed to lay hands on that many all at one service, he certainly is good. There are other things that they do that are not consistent with the spirit of confirmation; so, taking it all together, I treat the ex-Romanists just as I do any other people coming into our Church, unless a special point is made."

While Bishop Brinker has this comment to make:

"Last Sunday I confirmed four of them along with other members of the class, because they wanted to be confirmed . . . "

We may therefore state, with great leaning to the conservative side, that in the past 10 years (1940-1950) the American Episcopal Church has formally received at the hands of its bishops 26,242 persons from the Roman Communion into the Anglican Communion.

In addition to the laity, there have been 14 priests received into active pastoral relationship with the dioceses of this Church within the past 10 years. Many of the bishops stated, in their generous correspondence, that they had many Roman priests applying to them for admission into Anglican obedience, but that, because of the difficulties involved in checking their records under Roman authority, their applications were not acted upon.*

Significant in this regard is a statement of Bishop Gooden of the Panama Canal Zone:

"My observation in Spanish speaking countries is that the masses of the people are indifferent to the Roman Church or rebellious against it or else that they technically profess Roman Catholicism without actually practising it. Thousands have their children baptized, and may have a requiem mass when somebody dies, but never go to confession or communion throughout their whole adult existence. It would be easy for us to adopt Roman methods and bring thousands of these people into our fold; but that would not help us particularly and would present us with a bigger problem than we could handle. In all these countries our bishops always have a few Roman clergy knocking at the door and begging to be let into our Church, many of whom would not do us any good. I have three or four at the present moment and have no intention of accepting them.

"The late Bishop Hulse of Cuba told Archdeacon Townsend that, during his years in Cuba, he had had requests from more than forty Roman Catholic priests to enter our Church but had received only three or four. In Latin America the 'woods are full of them.' "

Computations and Estimations

Definite reports were for various reasons not obtained from the following dioceses and missionary districts: Alabama, Dallas, Delaware, East Carolina, Georgia, Lexington, Olympia, Salina, Southern Ohio, Southern Virginia, Utah, Vermont, Washington, D. C., Western North Carolina. In order to compute an estimated total on a minimum possible basis, the figures for these dioceses and missionary districts were estimated by averaging the receptions in adjacent dioceses and taking into consideration the variations in the respective communicant strength and in the economic and sociological structure of all of the dioceses concerned.

This gives the following figures for the dioceses in question, where the figures in parentheses indicate the number of receptions so computed and added to the totals: Alabama (51), Dallas (120), Delaware (102), East Carolina (38), Georgia (40), Lexington (30), Olympia (250), Salina (80), Southern Ohio (400), Southern Virginia (80), Utah (50), Vermont (98), Washington, D. C., (596), Western North Carolina (20) — a total of 1955.

From two dioceses, Maryland and Milwaukee, the bishops estimated in both cases 100 receptions per year; but, considering the relative communicant strength of these dioceses in reference to the findings of the total report, we reduced the figures for these two dioceses to 50 receptions per year, which is probably more accurate.

In the missionary district of New Mexico and Southwest Texas, the bishop estimated that 10% of his confirmations per year were receptions. Therefore a safe number would be 40 per year, and likewise in the diocese of Bethlehem.

From the diocese of Virginia, Bishop Goodwin reported an average of 50 per year, which in comparison with the communicant strength would be a fair estimate.

In several dioceses and missionary districts, records of Roman Catholic receptions have been kept only in the past three, four, or five years. The method by which the other years were filled out for this report was to take the average of those years reported and to compute the missing years according to the percentage of those years for the whole Church, as compared with the years reported.

We herewith submit a graph of the yearly tabulations of Roman receptions for the period 1940 to 1950. It is to be noted that in the first 5-year period there were 10,501 receptions, and in the second 5-year period 15,741 receptions.

Some very interesting remarks could here be made, but the graph we feel speaks for itself. However, let it be noted that from 1943, the road of Canterbury has become more attractive to the extent of over 100%. If the rate of 1949 is held for 10 years, the total number of receptions from the Roman Church will be over 40,000 in the next decade.

On the basis of approximately 25,000,000 Roman Catholics in the United States, our ratio of "conversions" at the present time is approximately one in every 250 in a period of 10 years, and at the present rate of the 1949 figures it would be one in every 175 persons per decade. In seven years our ratio of "conversions" has almost doubled.

We are glad to note that The Living Church Annual is now requesting that all dioceses in the future report Roman Catholic receptions, and therefore the present study, together with a compilation of those figures five or ten years from now, will serve as an accurate basis of comparison.

Relevant to this report, it is pertinent to observe that in 1830 the ratio of Epis-

Explanation: *The figures in wh decade under consideration. The n black figures on the broken white*

*The late Bishop Manning of New York once showed the author over forty such applications.

copalians to the total population of the United States was 1 to 415.851, and that in 1940 it was 1 to 90.232. The net increase of communicants in the past 10 years was 231,398, and the net increase in baptized persons (including children) was 354,991.

Ten to One?

No better comment could be made as we approach the conclusion of this report than one from The Living Church itself [L. C., June 11th]:

"If you are interested in statistics, there were 33.98 infants baptized per thousand of Roman Catholic population, and 4.3 conversions per thousand. Seeing in these figures a good opportunity to fault members of the Episcopal Church for not having enough children, we worked out the comparable figures for this Church. We were wrong — Episcopalians brought 34.19 children to baptism per thousand. No wonder the Romans are so concerned about birth control!

"A figure which should give our Roman brethren even more concern is the comparison of 'conversions' to our 'adult baptisms.' The 4.3 per thousand of the Roman Catholics is far short of the 6.5 per thousand of the Episcopal Church. And at least half of the adults received into the Episcopal Church have already been baptized, so that the figure of adult baptisms may safely be doubled for comparison with 'conversions.' Needless to say, Episcopalians have a long way to go before they can increase by a million members in one year. But, in comparison to the size of the two Churches, the Episcopal Church is approximately three times as effective in evangelism among adults as the Roman Catholic."

We have no way of ascertaining the number who have left the Episcopal Church to journey in the opposite direction. From an informal survey among rectors of sizable parishes in the vicinity of New York, the number reported would seem to indicate that we gain ten for each one lost.

background indicate the years of the ersions for each year is shown by the top, the base line representing zero.

From a Rectory Kitchen

By Margaret H. Cole

TWO new white towels went into the laundry today. I had supposed I was washing my linen clean—but what a contrast there was between the old towels and the startlingly white new ones! It seems that there is room for improvement in my laundry methods.

A parson's wife is likely to see "sermons in stones"; I fell to thinking that it is not only on Mondays that we need standards of whiteness. It is so easy to be content with the kind of lives we are living and the kind of characters we are building, until something forces us to look at our lives beside the life of Jesus. By that absolute whiteness, we see our tattle-tale gray for what it is. In my kitchen on Monday morning I resolve, God helping me, to keep Jesus more often before my eyes, to try to bring myself nearer to His standard of whiteness.

* * *

For a week now I have been struggling with the construction of a plaid dress. In trying to match the plaids when I laid out the skirt pattern, I lost sight of the center back and cut the skirt just off true. I never noticed that, until the dress was basted together; but then everything was wrong. The center line of the plaids, instead of being down the center, veered off toward the side seam. The sleeves pulled; the waist drew. The more small adjustments I made in an attempt to fix it, the more troubles developed. The dress looked and felt miserable.

Finally in desperation I took it apart and cut that skirt-back over, sacrificing a little length and a little flare, but getting the center true and cutting on the straight of the goods. Then, thank heaven, all the troubles vanished. Sleeves, waist, and skirt all fit as they should.

"Sermons in stones" again! That sewing is a fit parable of me, paying so much attention to important things like matching plaids that I lose sight of the most important thing, the Center. Then how everything pulls and strains and draws! Lovely material, careful detail, accurate workmanship, can't make us a good product unless we cut our lives true, with the center laid just where the center belongs.

* * *

For ever so long I have known that Jesus said that children knew things that were hidden from more sophisticated people; but it is startling to find my own child discovering anew one of the great fundamental truths of our faith.

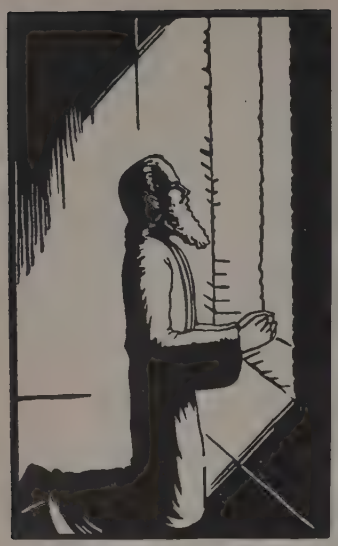
Some one handed me a list of "Qualities Most Desirable in Parents," drawn up by a group of 400 maladjusted boys in a community at Dobbs Ferry. I asked our nine-year-old what he considered the most desirable quality in parents. After much consideration, he answered, "Lovingness."

Then I read him the printed list: "1. Truthfulness. 2. Honesty. 3. Justice. 4. Courtesy. 5. Quiet Voice. . . ."

"Those are all good," said he, "but they wouldn't be worth anything without lovingness."

So said St. Paul. "Though I speak with the tongues of men and of angels. . . . Though I understand all mysteries and all knowledge. . . . Though I bestow all my goods. . . . Though I give my body to be burned, and have not love, it profiteth me nothing."

—From the *Church Messenger* of the diocese of Central New York.



On PRAYING FOR THINGS

By the Rev. W. G. Peck

I HAVE met people who have told me that they never pray, because they are convinced that there is no God to hear them. And I have told these people that they do pray, after a fashion. A man cannot suppose that he stands in front of a reality that blankly contradicts or frustrates him. Therefore he asks of that reality such satisfactions as he believes it can afford, and his whole life becomes a prayer to the world for friendship, or beauty, or perhaps merely for money or power.

And I have met others who have told me that they do not pray, because they are convinced that God is perfectly good and wise, and knows and provides for their every need; and that prayer is therefore an impertinence. And I have tried to point out to these people that they have entirely misconceived the relation between God and man. The Creator of the human race has not been planning a nursery school, but in His inestimable grace, is founding a company of friends. He has called us to take an active part in that relationship, and the primary condition of our fulfilling it is that we shall pray.

For prayer is not, as these misguided people suppose, badgering God for what He is certain to give us in any case, but the condition upon which alone He will do for us and in us, the greatest things He intends to do. The basic Christian prayer is not less than the expression of our desire that we may be brought to an acceptance of, and coöperation with, God's will.

If we, as Christians, are to pray at all, we must begin with the essential meaning and controlling principle of prayer, "Thy Kingdom Come, Thy will be done." And this is a prayer for God's will to be done in me, and in my concerns. Then, and only then, are we entitled to pray for our daily bread, as the necessary means of our doing God's will. "Bread," no doubt, may be taken as symbolizing all the material instruments of life. Our Lord bade us ask for them, not for our own acquisitive purposes, not for the enhancement of our pride, or of our social prestige, but only when in sober sense we are convinced that we can serve God more fully with these aids.

Safeguard Against Magic

This seems to me the true principle of petitionary prayer, and our safeguard from falling into sheer magic. When Christian priests are accused of practicing magic at the altar, the criticism reveals a lamentable ignorance of the meaning of terms. This particular accusation is probably founded upon the fact that the priest uses a set form of words over material elements, bread and wine. But that is not the essence of magic. Rather, it is the supremely comprehensive form of prayer. Magic is an attempt to employ ritual words and ceremonial acts to compel the god to do the will of the magician. The Christian Eucharist is a prayer that the revealed will of God may become effective here and now; and it involves the offering up of the worshippers themselves to God: "And here we offer and present unto

RUTH

DID she, who stood 'amid the alien corn'
Of that strange land, far from familiar things,
Feel in her heart a wonder newly born
Like to the rushing sound of mighty wings?
Have mystic knowledge of the distant ages
When He, creation's Lord, would come as man,
And know that she on the eternal pages
Was written in as part of this great plan?

"Thy people shall be mine; thy God, I too
Will worship," were the loyal words she said;
And so through her, the Gentile and the Jew
Shared in the mortal flesh that veiled the Head.
I wonder if she felt this, while her eyes
Were tear-dimmed for her own familiar skies.

KAY W.

thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. . . ."

I recently came upon a prayer composed by a certain John Ward, Member of Parliament, in the year 1727. I found this remarkable orison in the delightful autobiography of an English solicitor, *Confessions of an Un-common Attorney,* by Reginald L. Hine, and it is worth recording here:

"O Lord thou knowest that I have nine houses in the city of London, and that I have lately purchased an estate in fee simple in Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fires and earthquakes. And, as I have also a mortgage in Hertfordshire, I beg Thee also to have an eye of compassion on that county, and for the rest of the counties Thou mayest deal with them as Thou art pleased. O Lord, enable the Banks to answer all their bills, and make all debtors good men. Give prosperous voyage and safe return to the Mermaid sloop because I have not insured it. And because Thou hast said 'The days of the wicked are but short,' I trust Thee that Thou wilt not forget Thy promise, as I have an estate in reversion on the death of the profligate young man, Sir. J. L. . . .

"Keep my friends from sinking, preserve me from thieves and homebreakers, and make all my servants so honest and faithful that they may always attend to my interests, and never cheat me out my property night or day."

Presumed Praying

Was there ever a more preposterous utterance before the face of Almighty God? And the saddest part of it is that the wretched man presumably supposed himself to be praying. Apparently he seriously thought that in God's universe a man can stand before the awful face of Love, and still remain chiefly concerned about his own importance: an importance that depended upon the ownership of property and the employment of a number of servants. This poor Mr. Ward, Member of Parliament, utters a "prayer" which places him at the center of the universe and employs God as a kind of major domo. Mr. Ward assumes that it is certainly the will of Mr. Ward that is to be done, and he thinks this is the right method of getting God to do it. And this Mr. Ward, no doubt a very astute business man in an age which called itself the Age of Reason, was practicing nothing but magic; though he would probably have fallen into apoplexy had anyone told him so.

We may dismiss this unfortunate rich man, hoping that by this time, by the grace of God, and in humble penitence, he has passed that "great gulf" which separated Dives from heaven. But what of ourselves? I have said that we are justified in praying to God for material instruments, if we are sincerely convinced that we need them for doing the divine will in the situation in which we have been placed. I believe this is true. But I know that it is very possible to deceive oneself upon this point. It is so easy to believe we really need this or that for the doing of God's will, when all the time it is our own will that is, perhaps unconsciously, governing our petition.

Greater Strength

This is a question upon which we must learn to search our secret hearts. For prayers of false origin, however fervently we seem to ourselves to offer them, are poisonous to our souls. There are indeed times when the anxieties, hardships, or sorrows of life may prompt us, not without good cause, to plead for deliverance. We feel them beyond our power to sustain, and they seem to be crippling us and making us useless. But we must always remember that it may be that God does not wish us to have, here and now, greater ease, but greater strength: and that perhaps we should be praying not for release from this particular struggle, but to be "strengthened with might in the inner man."

Upon a recent Sunday morning I was present in a Lancashire Church where I was to preach. I was feeling rather sorry for myself. I was tired after a week of very hard work, and a long journey on the previous day. I knew that I had to deliver four lectures next day, after preaching twice on Sunday. I saw weeks of traveling, lecturing, writing, in front of me. Then the congregation stood up and sang a hymn: that gallant little hymn by Mrs. Love Willis, written as long ago as 1864:

"Father hear the prayer we offer;
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously.

"Not for ever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

"Nor for ever by still waters
Would we idly rest and stay;
But would smite the living fountains
From the rocks along our way.

"Be our Strength in hours of weakness,
In our wanderings be our Guide;
Through endeavour, failure, danger,
Father, be thou at our side."

I sang it then, and I have been singing it, off and on, ever since. We may need this or that, and we must ask God for what we believe we need. But He knows that among the things we need is the joy of learning to

". . . smite the living fountains
From the rocks along our way."

No Valid Argument

By the Rev. Charles Wyatt-Brown

¶ In the parish paper of St. Mark's Church, Beaumont, Tex., the rector comments forthrightly on race relations in education.

THE recent decision of the Supreme Court ordering the University of Texas to admit a colored student to its law school should not excite any person who has a truly Christian outlook or even a genuinely democratic viewpoint.

Either the colored race comes under the category of American citizenry or it does not. If it does (and the State and Constitution say that it does), then there is no valid argument for banning its members from state institutions.

Your rector is neither communist nor radical. Furthermore he has a real appreciation of Southern tradition, in that he has spent the greater portion of his life in the deep South. He is well aware also of the fact that only in time can a race so recently removed from savagery, and still more recently liberated from bondage, be equated with other races having centuries of cultural experience behind them.

But when colored individuals aspire to higher learning, such as the study of law, it is contrary to divine law and democratic practice to deny them the best which their own state can give.

For those who feel that the presence of colored law students would be detrimental to all concerned there are available private institutions where this problem does not prevail.

What has been said above is not meant to deny the validity of segregation under some circumstances: for example, children are "segregated" from adults on occasions. Segregation may be a good thing, especially when the white man puts a higher premium on "Southern tradition" than he does upon Christian doctrine.

Sufficient unto the Day

IF war with Russia is inevitable, would it not be a good idea for us to start it, by dropping atom bombs on Soviet atomic "nests" and on the Baku oil fields, before the Russians can attack us?

This question, once whispered, is now coming into the open and is even, in some circles, acquiring a measure of respectability. Raise the question in almost any cross-section of American life, and you are likely to find one or two persons ready to argue the affirmative. We even heard one respectable Churchwoman make the startling and blasphemous statement that "we can't make the Russians Christians any other way." Just how she thought a bomb would act as a missionary agent, she didn't explain.

President Truman's rebuke to Secretary Matthews, and the suspension of an Air Force general for proposing a preventive war, are timely reassurance that such a move is not in accordance with the present policy of the United States government. But that is not enough. Christians should think this question through, and should state unequivocally that the idea of a preventive war with atomic weapons is repugnant to the Christian conscience and inconceivable for a Christian nation.

Prime Minister St. Laurent of Canada summarized the situation in a sentence: "If we are to preserve civilization, we must first remain civilized." Whatever may be said of the use of atomic weapons for defense, nothing can be said on a civilized basis for their use to open an attack against another nation, with or without a declaration of war. It would be better to risk destruction of one of our cities by atomic attack than to be guilty of such an act of aggression.

An atomic attack on Russia would not even be good strategy. General Carl Spaatz, retired chief of the Air Force, wrote in *Newsweek* (September 11, 1950): "To unleash this destructive power in the guise of a preventive war would at the same time unleash military and moral forces that could lead to our own destruction." And again he writes that the theory of preventive war "is the thinking of the weak and fearful. It is gangster reasoning, and we are certainly not a trigger-happy nation." There is the enlightened military view, which takes ethics into consideration as well as immediate strategic calculations.

The Christian must be concerned with more than material strategy. He cannot deliberately commit sin in the hope or belief that ultimate good may come of it. For him the moral law takes precedence over material considerations, however practical or profitable they may seem to be. He cannot commit evil that good may of it; indeed, he is not in a position to judge that good will come of it—and if he were, it still would not justify him.

"No man," says the Gospel of St. Matthew, "can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." He cannot worship the God of Peace and at the same time invoke the god of war. He cannot pervert the forces of nature for the destruction of his fellowman, and at the same time love and serve the Creator of nature's forces. He cannot say: "All men are my brothers; therefore will I destroy them before they destroy me." Nor can he say: "God is my Father; if my brother does not recognize Him, I will wipe my brother off from the face of the earth." One has but to formulate such statements to reveal the enormity of them; yet some such reasoning must lie at the bottom of the minds of those who propose preventive war. Unless, that is, unless

"GRANT US THY PEACE"

NOT the first peace that Peter drew
From Galilean lake and sky;
But peace that broke his heart and led
To his own Golgotha instead —
A cross his final home.

Not the fanatic peace of Saul
Watching the martyred Stephen die;
But peace that out of blinding light
Named him Saint Paul and gave
him sight,
And brought him, bound, to Rome.

There was a peace a mystic knew,
Leaning upon his Master's breast;
But the Three Hours were not spared
To John — Christ's Agony he shared —
On Patmos died alone.

O burning peace, consuming all
Our lesser loves, our transient rest!
Grant us, uncomprehending still,
Hearts emptied to receive their fill
Of this Thy peace unknown.

LOUISA BOYD GILE.

they have wholly forgotten or turned their backs upon the teachings of Jesus Christ and His Holy Church.

"Which of you by being anxious can add one cubit unto the measure of his life?" The question sounds like that of a modern psychiatrist. Anxiety, worry, fear—these things shorten life, they do not prolong it. And they lead men to commit the very sins that they condemn in others. Let us not fall into that Satanic trap.

THIS is no time for false optimism; but neither is it a time for panic. All is not lost. World War is not inevitable—unless we make it so by our fears and by our frailties. Certainly it is not for us to begin it, nor can we blast away our fears by being the first to invoke the false god of war.

We must be strong if we are to remain free. We must be ready to repel aggression. We must defend the weak. We must be ready, if need be, to turn against the aggressors the only weapons that they fear, and to answer them with the only kind of answer that they seem to understand—that of force.

But we must be strong morally as well as materially. No atom or hydrogen bomb, however powerful, can in itself protect the spiritual values which, in the long run, are the only real values. If ever the day comes when we trust in armed strength alone, and forget the strength of heart and character that enabled our ancestors to win their liberty, that day we shall have lost the war, whether any shot has been fired or not. On that day materialism will have triumphed; and whether it be called Communism or by some other name, the power of evil will have "comprehended" the Light that "shineth in darkness." Defeat will have come to us, not from without, but from the dark and hidden recesses of our own hearts.

We need not yield to such despair; indeed we dare not. Nor does our holy religion give us any reason to yield. "In the world ye shall have tribulation," said our Lord, "but be of good cheer; I have overcome the world."

And again, as in this week's Gospel: "Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you." What things? Food and clothing, according to the example in the Gospel; security and peace, in modern terms.

The only kind of "preventive war" that the Christian can contemplate is the war of the spirit, to prevent sin and greed and hate and fear from conquering our souls. These are destructive forces more powerful than the atom bomb. And they are even now threatening to tear from our hearts the love of God that makes us want to worship and adore Him, and to enlist us in the service of the false gods that tempt us to use evil means in the vain belief that thus we can somehow gain desirable morally acceptable ends.

"Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

A Two-Way Road

ALL roads, says the old proverb, lead to Rome. Maybe so; but not all are one-way streets. Some of the busiest have traffic going in both directions.

Take for instance the road that leads from Canterbury to Rome. Many have traveled down it, from Sir Thomas More to Clare Booth Luce. Some, like Newman, have found a cardinal's hat at the end of the road. Some have found the peace that comes from submerging one's own mind in the authority of a supposed infallibility. Some have found bitterness and regret. Some have come back.

But there have been travellers in the other direction, too. Most of them, at least in recent years, have not been as highly publicized as those who have gone the Romeward way. But, as the Archbishop of York recently pointed out, they have been a goodly throng. Not a few of them are to be found in our own American Church — devoted parish priests, missionaries, theological professors, vestrymen, teachers, business and professional men, wives and mothers. One who came that way but recently said to his rector: "I languished long enough by the banks of the Tiber, listen-

GRACE CHURCH CHIMES*

THE mighty city throbs with pulsing life;
All sects and colors, brought from older lands
Are hurrying, driven by the cosmic strife
For food and shelter . . . moved by one desire,
To live as fits the pattern of their dream.

Beehives of commerce crowd each other. Close
And stifling, people surge and mill about
Hunting for bargains . . . prices trimmed to fit
Their slender purses; the more opulent
Try on and order . . . rich and proud of it!

Suddenly . . . upon the air
Floats the sound of lyric chimes
Signifying noon-tide prayer,
Stirring thoughts of holy times.

Sweetly rings an ancient hymn,
Dear, familiar, touching chords,
Far away fades earth's harsh din,
Memory soon fits the words!

Lovely, golden interlude!
Blest reminder of God's worth;
In our hearts be gratitude
That so near to heaven is earth!

HELEN D. SCHLOTTMANN.

*Broadway and 10th St., New York City.

ing to the Mass muttered in a foreign tongue; now I have come home, where my Church speaks to me plainly in my own language."

In this issue we are happy to present the first authoritative study of adult converts to the Episcopal Church from the Church of Rome, over a ten-year period. Most of us will be surprised at the total of 26,242 men and women received as communicants into our Church, on the strength of their confirmation in the Roman Catholic Church, or confirmed because of doubt that their Roman confirmation actually included the apostolic laying on of hands. But this is not the whole story. Many, probably most, of these were parents, who brought with them their children to be trained and confirmed in the Episcopal Church. Thus the 4,000 received from the Roman Church last year alone may well have meant twice or three times that number of baptized souls actually brought into this portion of the Holy Catholic Church.

The study is a valuable one—not as an occasion to boast, but as a marshalling of the facts to offset the miasma of propaganda that surrounds conversions to Rome, and that results in a rash of publicity whenever anyone of prominence, however loosely connected with the Episcopal Church he may have been, goes down the road that leads to Rome. We suggest that you keep this copy of THE LIVING CHURCH, and send it with that article marked to the next Roman Catholic priest or layman who rushes into print or who bedevils your ears with the tale of some Churchman who, for reasons good or bad, decides to abandon the Church of his baptism and "go to Rome."

How Propaganda Is Made

THE statement circulated by the *Witness* for signatures, and commented upon in our editorial of August 20th, has achieved attention in the public press —this time in Moscow. A Tass dispatch published in *Pravda* for August 20th reads as follows (complete text):

"Four hundred and sixty-nine Protestant ministers, including many bishops and also editors of religious papers and magazines, have signed a statement containing an appeal for 'a just settlement' of events in Korea. 'We favor,' it is said in the statement, 'every effort in the direction of peaceful settlement in Korea, such as the proposals of Nehru which include the recommendation that the representative of the Chinese People's Republic be seated in the United Nations in accordance with the charter, and other steps necessary to restore the United Nations as an effective agency of mediation.' It is stated in conclusion that there is need for positive efforts on the part of the American people in order to create an atmosphere which might force the government of the United States to give complete support to efforts at peaceful regulation in Korea. The statement has been handed to Truman, Acheson, Austin, Trygve Lie, and J. A. Malik."

If the *Witness* statement emasculated the World Council of Churches declaration by omitting its denunciation of Communist aggression in Korea and its support of United Nations police action, *Pravda* adds to the distortion by omitting even the reference to the World Council. What was represented to be support of the World Council position ends up by being support for a Soviet position actually condemned by the World Council.

We may add that, according to our information, the Tass item appeared under the headline, "Let us make an end to the evil action of American aggressors in Korea," with sub-heading, "The people of all the world brand as disgraceful the bloody crimes of American interventionists in Korea. All honest people demand immediate cessation of American aggression, cessation of beastly bombing of the peaceful Korean population and withdrawal of all foreign troops from Korea."

Other news items under this heading date from Budapest, Prague, Shanghai, and the London *Daily Worker*, all expressing Communist views. Signers of the *Witness* statement doubtless will be shocked to find themselves in this company.

The essential point in the Korea question is that aggression was committed by Communist forces, not by the United Nations. If the *Witness* statement had taken this as its text (as it should have done, since the statement was presumably intended to further the World Council declaration), *Pravda* could not have put "469 Protestant ministers" into their present equivocal position.

TYPOGRAPHICAL ERRORS plague the best of papers, and sometimes the wayward compositor accomplishes offhand what the assiduous labors of theologians fail to produce. Thus the New York *Herald Tribune* on August 5th achieved unity at a bound, by announcing services at "the Presbyterian Episcopal Church of the Heavenly Rest."

ANOTHER LINOTYPE OPERATOR, this one on the Ridgewood, N. J., *News* showed rare insight when he announced a service of "Holy Community and Sermon" at St. Elizabeth's Church.

AN ENGLISH SUBSCRIBER sends us an allegedly true example of a similar error in a parochial magazine, though unfortunately he did not enclose a clipping. According to the forecast in this paper: "The Mothers' Union meeting will be hell on Tuesday. Deaconess Blank will be the speaker."

A COLUMNIST in the Des Moines *Register-Tribune* notes an unintentional double-entendre on the door of room 208 in that city's Flynn Building. At the top it reads FIRE ESCAPE. Below, the method of escape is given: EPISCOPAL CHURCH. The office is that of the diocese of Iowa.

ANOTHER COLUMNIST, this one in the Milwaukee *Sentinel*, quotes a visitor as saying: "There are lots of smart kids around your city, but most of them don't smart in the right place."

Clifford P. Morehouse

SALINA

New and Old

New techniques and old ones are combined in missionary work in the district of Salina.

Something different in Church extension occurred on "Ulysses" Sunday at Garden City, Kas. Episcopalians living in the growing town of Ulysses, 55 miles away, drove to St. Thomas church at Garden City for the 11 o'clock Eucharist. A reception followed. Three children of a Ulysses family were baptized. Plans are being considered for the establishing of a mission in Ulysses.

The Rev. Paul Osborne of San Antonio, Texas, who came into the Episcopal Church after a noteworthy ministry in the Methodist Church, will conduct a preaching mission in Garden City in October.

Regular Sunday services are being held for the first time in Russell Springs and Colby—formerly these missions had only mid-week services. The Colby congregation uses the city hall for a Church. A church building drive has been initiated.

The Russell Springs congregation uses the former town hotel, now owned by the Episcopal Church, as a "community building." The chapel in the building has recently been enlarged.

Church school by mail, starting this fall, will provide regular church school instruction for all those who cannot attend Episcopal Church school regularly. It is designed especially for families on farms, ranches and in small towns. The project is being carried out by the Woman's Auxiliary of the district, with the help of Deaconess Seymour of St. Faith's House, Salina, and the Rev. T. G. Johnson of Goodland.

LOS ANGELES

Handy With the Needle

The Rev. George Eichelman of Christ Mission, Los Angeles, not only makes his own vestments but recently won grand prize at the Amateur Needlework Guild of America exhibit for being so good at it.

His teacher, Miss Josephine M. Christie of Pasadena, nationally known needlework instructor, presented the prize, a gold thimble, to Fr. Eichelman in New York city where the exhibit was held. As she made the official presentation, she laughingly said, "These men! We women strive year after year for perfection and then a man comes along and walks off with top honor. It makes me simply furious!"

Fr. Eichelman worked for nearly a year on the vestments, designed by Miss Christie, which won him the prize. Now he is at work on more. He was inspired to try his hand at needlework after seeing an exhibit of vestments and deciding that since the price of vestments was so prohibitive there was no reason why he shouldn't make his own.

The needlework on the prize-winning vestments is the type of fine Italian shading popular in the 15th century. The process is so tedious that it is rarely used now.

The Skills of Worship

A 16-page guide "Training Children in Worship" has been put out by the Department of Christian Education of the diocese of Los Angeles.

The guide was prepared by the Division of Church Instruction as a contribution to the three-fold emphasis set forth by Bishop Bloy:

"To know the Faith in its wholeness: to practice the Faith in its fullness; to propagate it with vigor and with zeal."

The various sections deal with such matters as creating an atmosphere of reverence; training in the skills of worship; services for nursery, kindergarten, and primary children; the Holy Communion; a growing life of prayer. A list of visual aids is given.

Under the heading of Holy Communion the guide comments:

"All children of the church school should have regular opportunities to attend celebrations of the Holy Communion, with instruction during the service or in classes, so that they will understand more and more the central importance of this 'chief act of Christian worship.'"

CHICAGO

Catholic Club Opens Year

The Catholic Club of Chicago will hold its first meeting of the 1950-51 season at St. Luke's, Evanston, on October 9th, with the Rev. Dr. Gunnar Rosendal, of the Church of Sweden the guest of honor.

Dr. Rosendal will speak at the dinner on "Anglo-Swedish Relations." His sermon topic for services in the church following the program at the table is "The Catholic Revival in the Swedish Church." Dr. Rosendal's special interests

Auxiliary Project

ST. PETER'S CHURCH, CANTON, ILL., *was recently dedicated by Bishop Essex of Quincy. The congregation received $1,000 from the National Woman's Auxiliary toward construction of the new colonial-type building. The money was obtained through the efforts of the Bishop and Mrs. John C. Brydon, Jr., as well as of officers of the diocesan auxiliary.*

In his sermon at the dedication the Very Rev. E. J. Bubb, dean of the Cathedral of St. John, Quincy, paid tribute to the Rev. Donald F. Heemans who was completing his ministry at St. Peter's that very day.

In Quietness and Confidence

ISAIAH 30:15

Strange, how the adjurations of The Prophets are still basic for US. We're NOT a quiet people. We don't know relaxation or quietness. We don't even live graciously. We've lost the secret of a quiet dependence upon God for all our needs. We want to be known as "self-made," and we bluster immeasurably. We're occasionally quite unseemly, and we're strangely futile — like sounding brass—and, in God's sight, quite pitiful.

Worry soon becomes a sin, the attitude of assuming that God is NOT capable of providing for us, or else an utter faithlessness in believing that He will. When we're thus afflicted, we need to go to our priests, who've been trained to deal with such problems, as medical doctors have with disease. And yet how few have the moral courage to go! Never forget, the NOT going, or the NOT asking God for guidance, invariably ends in ACTUAL SIN against God.

All through Scripture we are adjured by God to "keep quiet" and let Him do His will. It's His world, and we're His children. He'd do wonders for us if we'd only quiet down and let Him. With such quietness would come that confidence that most of us lack. The lack of it unfits us for sane and wise decisions, decisions which affect not only us, but countless others. It is amazing how many Christians basically believe in God, tacitly accept His promises, and then plunge on into their lives trying to run everything themselves, trying to settle tomorrow's imagined problems today, and generally worrying themselves and their loved ones to death.

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are the ecumenical movement and the liturgical revival. He will be introduced by the Rev. Canon Bernard Iddings Bell.

The Catholic Club's program for 1950-51 includes a Great Day of Witness to be held, probably, in the Chicago stadium. It is hoped that all Catholic bodies outside of Rome will take part.

MISSOURI

Living the Liturgy

The Holy Communion service as a living and dynamic expression of the way the Atonement works through "the family of God" was made the central experience of the annual diocesan youth conference of the diocese of Missouri by a project in appreciation which involved all the 97 young people and 24 staff members present.

The service to conclude the conference, which was held at the Lake-of-the-Ozarks State Park, August 20th to 30th, used vestments, vessels and elements made by the members of the conference with the exception of the chalice, paten, and communion wine. The cruets and ciborium were made of pottery; the vestments for the service were made and decorated by a committee under the direction of Miss Genevieve Albers, parish worker at St. Stephen's Church, St. Louis; and the altar bread was made by another group working with Mrs. A. Malcolm MacMillan, wife of the rector of the Church of the Ascension, St. Louis. The altar and a hanging cross were also their manufacture.

The Rev. Mr. MacMillan was the director of the whole project and the celebrant of the service when it was conducted. The Rev. W. Murray Kenney,

CHURCH SERVICES NEAR COLLEGES

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

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Canterbury Club Sun 5:30

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DIOCESAN

rector of St. Mark's Church, St. Louis, and dean of the conference was the preacher. The young people also provided a choir which was directed by Benjamin Harrison, organist and choirmaster of the Church of the Ascension, St. Louis, and led in the singing of the Willan setting of the service

When the procession of the elements took place at the offertory, this communion service represented the act of a conference group which felt itself thoroughly identified with the service. The service completed the conference theme, based on the third paragraph of the Apostles' Creed, as outlined by the leader, the Rev. Edward T. Adkins, rector of St. Paul's Church, Overland.

MICHIGAN

Florence Nightingale Service

To strains of "Onward, Christian Soldiers," the annual Florence Nightingale Service, of the Detroit branch of the Guild of St. Barnabas for Nurses, came to a close. Uniformed graduates and student Nurses of the major hospitals of Detroit marched in procession, while others composed a choir for the annual tribute to Christian nurses, and the ministry of healing.

Bishop Hubbard, Suffragan of Michigan, was the speaker at this service, held in St. Paul's Cathedral, on Trinity Sunday. He had been elected by the Biennial Conference of the Guild of St. Barnabas, which met in Detroit, June 3d to 4th, as the chaplain-general of the Guild, succeeding the Reverend John G. Martin, of Newark, N. J. Delegates from many cities where the Guild serves attended the conference.

Definite plans were adopted for the extension of the Guild program into new areas, following the general geographic lines of the provinces. To that end and intent, Vice-Chaplains-General were selected for several provinces, with others to be named as expansion progresses.

The Guild of St. Barnabas is the oldest organization for nurses in the United States.

WEST. MICHIGAN

New Dean

The Rev. William T. Reeves, Jr., rector of St. Paul's Church, Muskegon, Mich., has accepted a call to become dean of St. Mark's Cathedral, Grand Rapids, Mich. He assumed his new duties on August 1st.

Bishop Whittemore of Western Michigan has been acting dean since the Very Rev. H. Ralph Higgins, who had been dean for nearly 17 years, left on May 1st to become rector of St. Mark's Church, Evanston, Ill.

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EDUCATIONAL

COLLEGES

Chaplain Renounces Ministry

The Rev. Alan W. Watts, has resigned as director of Canterbury House and chaplain to Episcopal students at Northwestern University, Evanston, Ill. He has made public a printed statement in which he says, "I have come to the conclusion that I cannot remain in either the ministry or the communion of the Episcopal Church."

Chicago diocesan sources report only that his case is in the hands of the Bishop and standing committee.

In his printed letter, Fr. Watts refers to personal marital difficulties as an example of theological and philosophical problems which led him to abandon the communion of the Church. His continuing studies of "the spiritual teachings of the Orient," he says, persuaded him that "the Church's claim to be the best of all ways to God . . . is a mistake."

New Chaplain for Northwestern

The Rev. William F. Maxwell, Jr., is going to be the new director of Canterbury House and chaplain to Episcopal students at Northwestern University.

He has been serving St. Luke's Church, Stephenville, Texas, which is in the diocese of Dallas. Before that he was deacon in charge of St. Matthew's, Comanche, in the same diocese, and at the same time served St. John's Church, Brownwood.

Fr. Maxwell is 24 years old. He was graduated from Seabury-Western Theological Seminary in 1947. He received the B.A. degree from Southern Methodist University.

Carleton Faculty

Philip Henry Phenix will return to Carleton College, Northfield, Minn., after two years' absence working on his doctorate at Columbia University. He will come back as associate professor of religion and philosophy and chaplain of the college.

Coming to Carleton as assistant professor of religion and philosophy is Eugene David Mayers, lecturer in philosophy at Columbia University. Mr. Mayers is also taking his doctorate at Columbia.

Like Father, Like Son

St. Augustine's College, Raleigh, N. C., has recently completed its 83d academic year, the first year as dean for Dr. James A. Boyer. The College's first dean was Dr. Boyer's father, the late Charles H. Boyer.

CHANGES

Appointments Accepted

The Rev. **Frank C. Alderson,** formerly rector of St. Mark's Church, Evanston, Ill., has since February been rector of All Saints' Church, Sterling, Colo.

The Rev. **William L. Bailey,** formerly rector of the Church of St. Mary of the Harbor, Provincetown, Mass., will become rector of St. Peter's Church, Westfield, N. Y., on October 15th. Address: 22 First St.

The Rev. **Charles H. Best,** formerly priest in charge of St. Barnabas' Church, Apponaug, R. I., is now associate rector of All Saints' Church, Chevy Chase, Md. Address: 3 Chevy Chase Circle, Chevy Chase 15.

The Rev. **Charles F. Brooks,** formerly assistant at Grace Church, Providence, R. I., is now dean of the Cathedral of St. John, Providence. Address: 34 Irving Ave.

The Rev. **Herbert R. Denton,** formerly rector of St. Peter's Church, Spotswood, N. J., is now rector of St. Andrew's Church, Mount Holly, N. J. Address: 437 High St.

The Rev. **Edwin Warner Grilley, Jr.,** formerly rector of St. James' Church, Hartford, Conn., is now rector of St. Mark's Church, Augusta, Me., and of St. Barnabas' Chapel, Augusta. Address: 11 Summer St.

The Rev. **William R. N. Haire,** formerly curate of St. Luke's Church, Altoona, Pa., is now rector of Christ Church, Berwick, Pa. Address: 537 E. Third St.

The Rev. **Daniel T. Hill,** formerly priest in charge of St. Mark's Church, Green Island, N. Y., is now rector of St. John's Church, Richfield Springs, N. Y.

The Rev. **Ivor G. Hyndman,** formerly vicar of

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RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California. Canon Gottschall, Director.

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THE LIVING CHURCH

Trinity Church, Anderson, Ind., and chaplain of the Indiana State Reformatory, Pendleton, will become rector of Christ Church, Eastport, Me., on October 1st.

The Rev. **Robert I. Liebenow**, formerly vicar of St. Andrew's Church, Grayslake, Ill., is now curate at Grace and St. Peter's Church, Baltimore. Address: 707 Park Ave., Baltimore 1, Md.

The Rev. **Wallace M. Pennepacker**, formerly rector of St. Bartholomew's Church, Hohokus, N. J., will become assistant at St. John's Parish, Memphis, Tenn., on October 1st. Address: Box 6008, Memphis 11.

The Rev. **Joseph W. Peoples, Jr.**, formerly rector of St. John's Church, Chicago, has been recalled to active duty with the United States Air Force. Fr. Peoples is chaplain of the 437th Troop Carrier Wing. Address: Box 270, Shaw Air Force Base, Sumter, S. C.

The Rev. **Gardner D. Underhill**, formerly rector of Christ Church, Covington, La., and priest in charge of the churches at Ponchatoula and Slidell, is now rector of St. Thomas' Church, Windsor, N. C., and priest in charge of Grace Church, Woodville, and St. Mark's, Roxobel. Address: Windsor.

Resignations

The Rev. **Michael R. Becker** has resigned as canon sacrist of the Cathedral of All Saints', Albany, and rector of St. Margaret's, Menands, N. Y. Address after September 29th: Holy Cross Monastery, West Park, N. Y.

The Rev. **A. Harold Plummer** has resigned from his work at the Church of the Faith, Mahanoy City, Pa., and All Saints' Church, Shenandoah, Pa., and is retiring. He will be chaplain at the Convent of St. Anne, Kingston, N. Y. Address: 287 Broadway, Kingston, N. Y.

The Rev. **William H. Stone**, who had been serving All Saints' Church, Wenonah, N. J., retired in August, after 46 years in the ministry. Address: 463 Locust Ave., Burlington, N. J.

Changes of Address

The Rt. Rev. **Light S. Mayekawa**, Bishop of South Tokyo, formerly addressed at Iwasaki Yama, Oiso, Kanagawa Ken, should now be addressed at Christ Church, 235 Yamate Machi, Naka Ku, Yokohama.

The Rev. **Raymond E. Abbitt**, who has been serving as chaplain at St. Luke's Hospital, Manila, is on furlough until January, 1951, and may be addressed at 281 Fourth Ave., New York 10.

The Rev. Dr. **C. Sturgess Ball**, retired priest of the diocese of Maryland, formerly addressed at 2104 Carterdale Rd. in Baltimore, should now be addressed at Tudor Arms Apts., 501 W. University Pkwy., Baltimore 10, Md.

Chaplain (Lt. Cmdr.) **Cyril Best**, formerly addressed in Washington, should now be addressed: U.S.S. Mississippi, Eag 128, c/o Fleet Post Office, New York, N. Y.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; **5:30** Ev; 1st Fri HH **8**; C Sat **4:30** & **7:30** & by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses: 8, 11; Daily 7:30 ex Mon 10; Thurs 7; HH & C Sat **5-6.** Close to downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison Duncan 1215 Massachusetts Ave N.W.
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses: 7; C Sat **4-5** & **7:30-8:30**

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & **7:30;** Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B **8;** Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat **5** to **7** and by appt

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, **5** EP; Daily 7:15 MP, 7:30 HC, **5** EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD also 10; also Fri (Requiem) 7:30, MP 6:45; 1st Fri HH & B **8:15;** C Sat **4:30-5:30, 7:30-8:30** & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; **Rev. Leslie D. Hallett; Rev. Mitchell Haddad**
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10; C Sat **7:30**

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
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NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; **4** EP; 11 & 4 Ser; Weekdays: 7:45 MP; 8 (also 9 HD ex Wed. Wed 10) HC; **5** EP. Open daily 7-**6.**

ST. BARTHOLOMEW'S Rev. G. P. T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Weekday HC: Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. PITT, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs **12:30** Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, **4;** Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat **4-5, 7:30-8:30**

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP **8;** Weekdays HC daily 7 & 10, MP 9, EP **5:30,** Sat **5,** Int 12; C Sat **4-5** & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B **8;** Daily 7, 8, Wed & HD 9:30; C Thurs **4:30-5:30,** Sat **2-3, 4-5, 7:30-8:30**

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & **3:30;** Daily: 8, 12 ex Sat **3**

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; **Rev. E. Paul Parker; Rev. Robert H. Walters.**
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP **5:30;** Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat **8-9**

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; **Rev. Philip T. Fifer, Th.B.**
Sun: H Eu 8, Mat 10:30 Cho Eu & Ser 11, EP **4;** Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30, Wed & Fri 7, Mat 15 minutes before Mass, EP **5:30,** Lit Fri 6:55; C Sat **4** to **5**

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; **Rev. Eugene M. Chapman; Rev. Nicholas Petkovich**
Sun 8, 9:30, 11 & **8;** HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; **Rev. Gilbert Doane,** c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat **5-6, 7:30-8**

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